ORDINATION NUMBER.

VOL. XII NOVEMBER, 1904 No. 8

INTERNATIONAL MONTHLY OF UNIVERSAL RELIGION

Organ of the Tacoma "Free Church of Universal Religion" and of the Seattle "Society for Universal Religion;" devoted to the advancement of a religion that is free, spiritual and universal, as contrasted with the religions that are creed-bound, traditional and sectarian.

ALFRED W. MARTIN, THE WASHINGTON, SEATTLE, WASH.
NORMAN H. NESBITT, THE IRVING, - - - TACOMA, WASH.
JOINT EDITORS

CONTRIBUTORS.

PROF. OTTO PFLEIDERER, D. D., University of Berlin, Germany.
CHARLES VOYSEY, M. A., Theistic Church, London.
W. D. LESUEUR, LL. D., Ottawa, Canada.
HON. TOKIWO YOKOI, Tokio, Japan.
WILLIAM LLOYD GARRISON, Boston.
CHARLES STRONG, D. D., The Australian Church, Melbourne.
PRES'T DAVID STARR JORDAN, LL. D. Stanford University, Cal.
RABBI CHARLES FLEISCHER, Boston.
JOHN W. ROBERTS, Marcy, N. Y.
EDWIN D. MEAD, Boston.

CONTENTS

Addresses delivered at the Ordination of Mr. N. H. Nesbitt.
Address of Welcome—Judge R. R. George of Seattle.
Our Minister's Duties—Dr. Wm. Snell.
Ordination Address—Alfred W. Martin.
Response—N. H. Nesbitt.
Ordination Hymns—Elizabeth Booth Nesbitt.
Biographical Sketch of Mr. Nesbitt.
Popular Abuses of the Faith in Immortality.—Alfred W. Martin.
Notes from the Field.—Tacoma, Seattle.

Subscriptions should be sent to Samuel Collyer, 213 California Bldg., Tacoma, Wn.
Yearly $1.00 (4s.) Single Numbers 15 cts. (8d.) Issued Monthly, Except July to September.

Entered at the Post Office as Second Class Matter

KENNEDY DRUG CO.

Successors to
Stewart & Holmes (Retail)
Foot of Cherry St.
Prescriptions our Specialty.
Telephone Sunset Main 35 Ind.

It Will Pay You

to see our New Lines in
French China, Libby Cut Glass, Fine Bric-a-Brac,
and New Novelties for the season.
OUR WEEKLY SPECIAL SALES
are a great feature for housekeepers.
M. SELLER & CO.,
First and Madison.

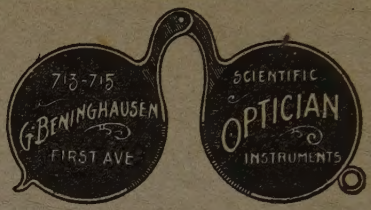
J. M. E. ATKINSON & CO.

GENERAL INSURANCE.

Fire, Marine, Rent, Plate Glass, Accident, Liability Insurance and Bonds of all Kinds.
213-215-217 Boston Block,
Phone 189

THE SEATTLE TRANSFER COMPANY

Transfer
Passengers, Baggage and Freight,
623 First Av.—406 Occidental.
Main 41 Ind.-Main 46 Ind.



HIRSCHBERG PRINTING COMPANY

CALLING, at home and invitation cards.

WEDDING, Announcements and Invitations.

STATIONERY for Commerce and Society Engraved or Printed.

Sullivan Block, Phone Main 872

Readers of the "International Monthly" and the public generally are invited to inspect the large collection of Indian baskets, Curios, Eskimo Ivories, Polar Bear Rugs, souvenirs etc, carried by

E. M. RHODES & CO.

109 Columbia Street - Seattle.
Correspondence solicited. Mail orders carefully and promptly filled.

FREDRICK & CO.

WATCHMAKERS and JEWELERS
The oldest and most reliable house on the Pacific Coast. Experts in repairing Watches, Clocks and Jewelery. Diamond settings a specialty. All at most reasonable prices and warranted.
715 2nd Ave. Seattle, Wash.

PROFESSIONAL CARDS

W. F. CUNNINGHAM,
Physician, Surgeon and Electro Therapeutist
Residence, Lincoln Hotel,
Hours, 10 to 12 m, 2 to 4 p. m.
440-442 Arcade Block, Phone Main 832

DR. WM. DORFNER,
—DENTIST—
The Arcade, Reception Room 336.
Phones Main 1210 and Ind 267

T. W. SLOAN, M. D.,
—Physician and Surgeon,—
Office: 4th Floor Collins Building 518 Second Avenue.
Telephone Main 364

DR. C. L. NELSON,
—DENTIST—
222-223 Arcade Building,
Phones: White 576, Ind. 1192

INTERNATIONAL MONTHLY
OF
UNIVERSAL RELIGION.
NOVEMBER, 1904.

ADDRESSES DELIVERED AT THE ORDINATION OF MR. N. H. NESBITT.

[The ceremony of ordaining Mr. Norman Hill Nesbitt to the ministry of Free, Spiritual and Universal Religion was held on the evening of Wednesday, October 5th at the Tacoma Music Hall where the Sunday services of the First Free Church are regularly conducted. Dr. Wm. Snell, president of the board of trustees, occupied the chair. On his right sat Mr. Alfred W. Martin and Judge R. R. George, president of the Seattle "Society for Universal Religion." On his left sat Mr. N. H. Nesbitt, and Mr. Harvey L. Johnson, one of the trustees of the Tacoma Free Church. The exercises consisted of addresses and music, including two congregational hymns, written for the occasion by Mrs. Nesbitt and reprinted in this number of our monthly. All the addresses were delivered without notes, but all have been reproduced for publication with the exception of Mr. Johnson's which could not be obtained because of his protracted absence in New York. Immediately after the service the large audience adjourned to the parlors for social intercourse and refreshments.—Ed.]

ADDRESS OF JUDGE GEORGE.

It is a pleasure and a privilege greatly esteemed by the members of the Seattle branch of this movement to participate with you in the auspicious event of this evening.

We are gathered here tonight to receive and welcome a new leader and co-worker with Mr. Martin in the great cause of free spiritual and universal religion. One year ago, the members of the First Free Church of Tacoma, with many deep and painful regrets, but with a generosity and nobleness of spirit that we of your sister-society, will never forget, parted with the ministrations and leadership of the beloved founder of our movement and permtited him to come to us at Seattle to the end that the cause that he had founded and taught you to love might be extended, and securely established there. Tonight we come to greet a successor to this maiden-field of our cause and I am sure that I speak for each one of you when I say that we are here also to pledge to him our loyalty and devotion—our earnest and united co-operation.

We all know something of the difficulties and discouragements that he must encounter in the great work that he has undertaken and we know what tremendous and constant effort, what untiring patience is required to effect results, comparatively

slight, in the direction of reform in theology and religion. For there is no line of thought and research in which the world is so reluctant to engage as that wherein the foundations of religious beliefs are questioned. Nor are there any facts or principles so hard for the average man and woman to recognize and accept as those which require for their acceptance the surrender and abandonment of many fallacious beliefs that have long been cherished as sacred and deemed essential to one's moral and spiritual sustenance.

The demand for reform has been coming from sources outside of the church for centuries and at times it has broken out from within, but how stubborn and powerful has been the resistance and how painfully slow the progress. As one instance of this demand for reform that has come from within the church, I would cite a sermon, that came to my attention not long since, by the late John Weiss, an eminent divine of Boston, Massachusetts, before the graduating class of the Divinity school of Harvard University in the year 1869. The subject of the discourse was "The Task of Religion" and in it the speaker urged upon his hearers their duty as the future teachers of religion "to accept the mental method (the method of science) that has definitely broken with tradition, and is writing its own scripture" assuring them that "God holds its hand and guards the fumbling fingers through the old and new traces of his work."

He urged them to frankly, fearlessly and honestly answer the intelligent but embarrassing questions that were being asked, then as now, concerning the obvious irreconcilability between many alleged revelations of scripture and the indisputable facts revealed by science. He called upon them to meet the exigencies of their time and aid in the destruction of the fallacies of the prevailing religious doctrines to the end that the truths essential to religion might be made more clear and potent by being harmonized with the larger scientific knowledge of the day.

The whole discourse reads much like those that we have been accustomed to hear from Mr. Martin. But notwithstanding that such unequivocal utterances have occurred from time to time, like this of John Weiss, spoken more than thirty-five years ago, to young men of liberal education, then entering upon the ministry of the established churches—how much has been done by these so-called religious teachers and leaders towards resolving the doubts and clearing the minds of thousands of earnest, thoughtful men and women, who have applied to them for the truth? Too often have they discouraged that laudable spirit of inquiry and even quenched and stifled it altogether, whenever possible. They have left the great work of enlightenment to be

carried on by other agencies outside of the churches and often the only voice that was heard, was that of the rude iconoclast whose only aim was to destroy,—the bad and the good alike,—and who therefore left many a disciple bereft of hopes that had previously sustained and inspired him to upward living.

There has thus been produced in every enlightened nation a large and ever growing multitude of men and women who have irrevocably parted with the only faith that they were ever taught and who have no knowledge, as yet, of the new and larger faith that has come to enlighten the world in this twentieth century.

It is to the work of gathering together these stranded ones and organizing them in this new faith for the moral battle and spiritual conquest of the new day, that these sister societies of Tacoma and Seattle are consecrated and it is to the leadership and direction of this work, particularly in Tacoma that we come to welcome our friend and brother, Mr. Nesbitt. And while we cordially extend to him the hand of fellowship and welcome, we would not omit to include, with the same cordiality and sincerity, a welcome to his estimable wife, whose assistance to him and to us in the promotion of our cause will be of immeasurable value.

We heartily welcome them both to their new work in this Pacific Northwest and we trust that they may find abundant happiness among us in the performance of the duties they have so bravely assumed and which, we feel assured will always be faithfully and worthily discharged.

ADDRESS OF DR. WILLIAM SNELL.

I am conceited enough to believe that there are some subjects, though perhaps only a few, upon which I am qualified to talk. I am painfully conscious of the fact that there are many subjects, the discussion of which calls for absolute silence on my part if I would avoid having people find out how much I do not know. When I learned that "Our Minister's Duties" was the subject assigned me, it occurred to me that of all the subjects about which I didn't know anything this one was entitled to a place at the head of the list.

This condition called for some real hard thinking on my part and the result was to emphasize my dearth of ideas on the assigned subject. Finally, the question occurred to me; what do we expect of our minister? And with the question came the resolve to try to tell some of the things we expect of him and assume that these things comprise his list of duties. I think I

see Mr. Nesbitt shaking his head at the proposition that our requirements constitute his duties. And he may well do so, for we all know how hard it is for any one to please a large number of people in all things at all times. We, as members, must remember that the relation of minister and members is one of "give and take," "bear and forbear." He has told us that a captain can not successfully navigate his ship without the assistance of his crew, and we members compose the crew of his ship.

The position of a minister of the First Free Church is unique. It differs materially from that of a minister of the older orthodox churches. They have each an established creed or statement of belief, to which their members are required to subscribe and which they are expected to live up to. They also have a more or less definite belief in a fixed reward or punishment which is to be meted out to all in the life beyond the grave. Membership in and fidelity to their particular church is a strong factor in determining their fitness for their reward and escape from the punishment. This forms a strong bond of union in the orthodox churches, and it seems to me, constitutes one of their chief elements of strength. Their members go to church as a matter of duty, or, it may be, prompted by their self-interest and desire to obtain the promised reward. But this Free Church has no creed, no fixed form of belief established for its members by some one who lived many centuries ago. We do not claim to possess all of the truth. We are seekers after the truth. We believe that the race is still growing in its knowledge of the creator and of the universe, that there is still more to be learned of life and therefore we refuse to set up a creed or bind ourselves to any form of this kind. We expect our minister to devote a large part of his time to searching out and presenting truth that will assist us to an ever larger knowledge of life and its obligations. We expect him to be our guide and teacher along these lines. We expect him to show us how life is made worth living in good earnest from day to day and not to point out a path that was laid out by someone centuries ago. We expect him to be our leader and teacher in matters moral and religious. The educational advantages Mr. Nesbitt has enjoyed and the time he has spent in the study of ethical and religious subjects have, we believe, fitted him for the position of minister of the First Free Church. He has had the advantage of travel and residence in many parts of the world and among people of different classes and nationalities. He has not only been a student; he has also spent years in teaching, but while teaching he has continued to be a student; a student of ethics, of religion, of life, of human nature and of the spiritual needs of mankind. In taking up the

work here as our minister we expect him to give us the results of these years of experience and study. In short, we expect him to give us the best there is in him.

ORDINATION ADDRESS.

By Alfred W. Martin.

We are assembled here tonight to ordain Norman Hill Nesbitt to the ministry of free, spiritual and universal religion. a type of religion that commends itself to an ever increasing number of men and women, simply because freedom, fellowship and unity are among the spiritual possessions most highly prized by a progressing world. The significance of this occasion is considerably heightened by the fact that it is the first time in the history of our movement that such a ceremony has been performed. Let us hope that in the coming years there will be other young men and perhaps also some young women who will wish to present themselves for ordination at this mother-church. Such a hope is surely not unreasonable for if our movement grows, as we believe it deserves to grow, there are bound to be graduates from liberal universities both at home and abroad who will prefer to be ordained to our free ministry rather than to that which is sectarian, traditional and limited by creedal proscriptions.

It is an open secret that the ministry has lost much of its old-time prestige and power. Time was when the minister exerted an exceptional influence in his chosen field, when he not only performed the ordinary recognized duties devolving upon all who enter the profession but when he also acted in the capacity of a Moses, leading souls enslaved by ancient forms and beliefs out of the wilderness of their conservatism into the promised land of new and life-giving thought. Today, however, the ministry is for the most part, behind the times, below the level of the pews, instead of being in the vanguard of the world's intellectual and spiritual leadership. With sorrow do I confess my observation that among the members of my profession I see too much clinging to fashion and the whim of official dictation, too much clinging to forms and rites out of which the life has gone, too much distrust of the new light which science and scholarship have revealed, too much anxiety to keep within the limbo of denominational shibboleth or creed, too much lack of simple, straightforward, thoroughgoing, uncompromising manhood.

Yet the ministry can be surpassed by no other profession in point of importance, dignity and power. And I believe it will yet be redeemed from its low estate, regain its lost prestige and like some old and worn battle-flag, nethered it may be for a day, endangered for a while in the thick of the fight, but at last raised aloft and carried through in triumph by brave and fearless hearts. I believe the power of the pulpit to be second to none, but only as its ministers become wholly freed from effeminacy and the caste-spirit, only as they come to look upon themselves, not as the guardians of a dead past but as the seekers after new truth and the fearless speakers of it when found. Far be it from me to detract from the power of the press, the pen, the artist's brush, the sculptor's chisel as among the great refining agencies of civilization, yet when all has been said it still remains true that there is something in the power of a voice, in the utterance of strong convictions, the unction of a warm heart, the glow of a consecrated soul, the magnetism of a powerful personality which cannot be had from pen or type or art. Take away the spoken word and you have no ministry, no rallying center, no effective force, no adequate instrument for enlightening men's minds on the religion of the universe, refining their hearts and inspiring their lives,—the three cardinal purposes for which the ministry exists. The historical churches have their priests to perform the ceremonies and administer the sacraments of their respective sects; they have their Scribes and Pharisees to train the communicants in the doctrines and dogmas of Christianity, but what is needed most of all today is *prophets;* Hoseas, Michas, Isaiahs, equal to the work of rousing men out of their indifference, selfishness and practical materialism; prophets who will convert the shallow scepticism and crude Agnosticism of the time into a working faith that shall make life seem more worth the living; prophets who will steady the thought of men and so save them from being carried away by one or another of the conflicting Occultisms of our time, each one of which has its quota of truth, no doubt, but no one of which can command the exclusive and unqualified adoption of free and progressive souls who, while admitting that there are many ways of discovering truth, yet recognize that there can be only one way of determining what is really true, namely, the method of science, which submits all open questions to an objective standard while according to each individual thinker the freedom which is his natural right.

RIGHT HAND OF FELLOWSHIP.

Such is the high calling to which you, my friend, have been called and it is therefore with much more than pleasure that I

now extend to you the right hand of fellowship and formally declare you ordained to the ministry of this Free church. In presenting you with this certificate of ordination I do so, not as a bishop, holding apostolic prereogatives or inherited theological rights, but as a fellow-minister, one who has been longer in the profession than you have been, and who has served this Society, since its founding in the fall of 1892 till the spring of 1903. Nothing could be more out of keeping with the democratic character and spirit of our movement than to introduce here the type of ordination adopted by the Christian churches. Our relation, therefore, is not one of bishop to priest, superior to inferior, master to servant; it is one of friends, fellow-workers, desiring to be mutually helpful in all the relations of our professional life.

CONGRATULATIONS.

Most heartily do I congratulate you on being ordained to the ministry of a church that stands for freedom of thought and for the appliction of that freedom to all disputed questions in ethics and religion; for a cosmopolitan fellowship that would include all free souls, for the appreciation of all that is good and true in the older religions, for the spirit of reverence, justice, peace and love. In the words of our illustrious and lamented pioneer, Dr. Francis E. Abbot, let me bid you "stand fast by these principles with all the immobility of your own Mt. Tacoma, for the moral universe is built on these and in dedicating yourself to them you dedicate yourself to the eternal God."

CHARGE TO THE MEMBERS OF THE CHURCH.

To you who are members of this Free church let me give this brief and simple charge. Receive Mr. Nesbitt not as what is technically called a minister, receive him as a man. Behind the minister, which is the badge of his office, stands the man, nobler, greater than the minister. Receive him into your homes and hearts not becasue of what you think belongs to a minister but because of what you discern in him as a man, for in the proportion of his manhood so will be his influence and power. Never tell him that you "enjoyed" his sermon. No intended compliment is quite so heart-sickening to a minister as this, because the primary purpose of all his preaching is to make his sermons, not enjoyable, but helpful. Speak to him, then, of his sermons, only when they help you and be assured they always will if you have ears to hear and the spirit to receive.

When ever you are tempted to expect from your minister more calls at your homes or more social meetings and engagements, remember that his position is no sinecure and that many a demand will be made on his time and energy of which you will have

no knowledge whatever. And if at any time you may be disposed to criticize or find fault with his work, or his methods, or any detail of the church management, refrain from giving it circulation and instead, carry your complaint directly and quietly to him, never fearing that you may hurt his feelings by so doing.

He comes ready to give you his service and eager to make that service beautiful, wise, strong. What then, shall be the secret of his successful ministry? I can picture all that he will do through the power of his thought, the force of his eloquence, the genius of his organizing ability, yet in none of these does the secret of a successful ministry lie. These are only the accessories, and sometimes the result of a successful ministry.

What we must know above all else is that the windows of his soul look out upon the Jerusalem of consecration, that in his most interior self he carries a pure and self-forgetting devotion to his calling, an inherent spiritual strength and beauty of character that spontaneously and inevitably shines through all that he shall say and do. It is not necessary that he solve all the mysteries of God, but it is essential that the Godward impulse be ever dominant in his soul. It is not necessary that as a minister he should incarnate our conception of the perfect man, but it is essential that this be the compelling pattern to which he would conform his life. It is not necessary that he traverse the entire firmament of religious knowledge, but it is essential that he find his orbit there and that his course be calm and sure as the sun. It is in these high and holy habits of his soul that the secret of his successful ministry will lie.

SILENT PRAYER.

Let it be our silent prayer of ordination to night, that this secret may be increasingly his, that he may be empowered more and more to fulfil the sacred mission to which he has dedicated his life.

RESPONSE OF MR. NESBITT.

I realize perfectly well that I am called upon to fill a very difficult position. Yet this only offers a greater incentive to the carrying out of the work of our organization.

I am to be your mental leader. This alone will not satisfy me. Any one with a fair education, diligent application and the "literary temperament" is able to study, write lengthy discourses and deliver them every seventh day from the pulpit. Such a leadership might be desirable if one were working for his salary and not for the ideal.

No, my friends, I wish to be more than your intellectual hired man. I desire to provide for the soul as well as the mind. I would have you feel that suffering and joy, pain and pleasure, and the varied experiences of souls in the making all combine to bring about the fellow feeling that makes one wondrous kind. Some of us are rich, others poor; some shine before their fellows; others are happier in obscurity. But in manifesting the common impulses of the inner divinity, the God within, we demonstrate the absolute quality and brotherhood of struggling souls. We are not satisfied. We are divinely discontented. Were it not so the First Free church, the child of the lofty ideals of its founder, would never have been brought into being.

We have many a strenuous fight and we suffer many wounds on the eternal battlefield of spiritual endeavor, and often we would wearily lay down our armor were it not for the word of cheer and hope from a brother soul. I would be your spiritual brother. I want you to come to me for the handclasp of fraternal sympathy. I want to anoint your wounds with the healing ointment of cheerful words and brotherly love. And through our growing understanding of the law of the universe, the law of love, we will build an undivided house, a church of truth, a temple of peace.

No captain is able to steer his ship to port without the aid of his crew. Their united efforts must bring about the desired end.

Now you have appointed me your captain. I am to lead and teach you according to the power of my mental and spiritual understanding. I stand upon the bridge of our good craft with a deep consciousness of the great responsibilities of the position. I am not by any means infallible. There may be mistakes now and then, but the faithful and loyal crew will obey their capable lieutenants and the ship will sail on her true course. Soon each will know the faults of the other, but, true to our principles, we will help and encourage each other, and we will never lose sight of the virtues, the ideals.

A terrible fault of which I have been accused is the unfortunate possession of a sense of humor. It is the only fault I absolutely refuse to eliminate from my composition. In most pulpits a sense of humor is severely tabooed. And what is the result? A living death! I maintain that this fault is a saving grace, a blessing much disguised. Often the strings of emotion are taut to the breaking point, and only the much-abused sense of humor will save the day by releasing the strain.

In conclusion let me say that it will be my constant endeavor, as your minister, to help you to think higher thoughts into

manifestation as effects in your outward lives. I shall try to bring you mental and spiritual enlightenment and expound from this pulpit, clearly and simply, the glorious principles of religious freedom for which the church stands. All my past experiences in foreign lands and in this, the country of my adoption, have been lessons in the great school of life, in which we are all humble pupils. Struggles and triumph, failure and success have been rough hewing and polishing my soul so that I might in some degree be fitted for the duties now incumbent upon me as your pastor. This moment has come in response to many a longing hope, many a silent demand to the supernal presence, the infinite source of all good. Realizing my many imperfections, yet relying with confidence upon the strength of our mutual ideals, I henceforth humbly and reverently consecrate my time, my physical, mental and spiritual energy to the furtherance of the sublime and uplifting principles embodied in the platform of the First Free Church of Tacoma.

ORDINATION HYMNS.

By Elizabeth Booth Nesbitt.

I.

Rises a leader strong,
Lift we the greeting song
    His heart to cheer.
Give him the right good hand,
Shoulder to shoulder stand,
A brave and willing band
    Owning no fear.

Who shall his people be?
You that are wholly free
    To seek the light.
For you he breaks the way
That in the future may
Lead to a better day,
    Your love his might.

High wisdom be his guide
White Peace walk at his side
    Early and late.
And as the path mounts higner
His zeal shall never tire
Your faith shall him inspire
    And compensate.

II.

Praise God's eternal law of Good
Which makes the world a brotherhood,
Affirm that law each passing hour,
Reveal it in its Peace and Power.

Do first the deed which lies at hand
Serve them that nearest to thee stand;
Thy brother's need thy earliest care,
Thy brother's good thy ceaseless prayer.

Deny thyself and back to thee
Shall come a blessing full and free;
Give; and thine erstwhile empty cup
From founts eternal shall fill up.

BIOGRAPHICAL SKETCH OF MR. NESBITT.

[In answer to many questions from interested friends and as a fitting accompaniment to the preceding addresses we publish the following sketch.—Ed]

Norman Hill Nesbitt was born thirty eight years ago of Scottish and French parentage. After taking the degree of Master of Arts at Edinburgh University in 1885, he visited Canada and the United States for two years and then proceeded to South Africa to accept a position in the Cape Normal College as vice-principal. While there he took the degree of Ph. D. at the University of the Cape of Good Hope. In the following year he was called to the chair of English literature in the Brothers' College at Port Lewis, Mauritius, where the late Sir Walter Besant served as professor of mathematics for six years. Forced by malarial fever to resign his position he went in 1891 to Rangoon

Burmah, where he at once became associate editor of the "Rangoon Times" one of the largest dailies in the Orient. Later he traveled extensively in India, assumed the editorship of the "Simla News" and subsequently crossed the Himalayas to Kashmir. In 1895 he returned to the United States where he has been engaged in teaching languages by a successful method of his own. In 1902 at Kansas City he organized an independent religious society known as "The Church of the New Commandment" having for its sole principle and basis of fellowship, service.

While lecturing in Tacoma last summer an invitation was extended him to speak before the congregation of the First Free Church. This he accepted and with the result that after hearing him twice the Society voted to give him a call to become minister of the church for one year.

Speaking recently of his various experiences Mr. Nesbitt said: "I feel that I have at last reached port and that the real life-work for which the previous travel and experience have been fitting me, has just begun."

WHAT ARE WE HERE FOR?

(Concluded from last number.)

By Benjamin Fay Mills.

Men bow and scrape and scrape and bow, and wait in embarrassment that becomes still more embarrassing, because one will not even go through a door in front of somebody else, and if there is only one chair and three people it is sometimes impossible to make one out of the three sit down. Do you ever think why it is, as one says, that you itch to tell a good story? It burns like fire in your bones until it eats its way through, and if I were to tell you a really good story this morning, it would be repeated scores, hundreds of times. You could not keep it, it would have to come out. Why do we enjoy a meal better when it is shared; why do we suffer less to give up a chair even though we are tired, than to keep it? It sometimes seems as though society was organized on a thoroughly selfish basis, but it cannot be if it is society. If it is entirely selfish it defeats its own aims. A man cannot give a party to himself; there has to be giving as well as taking, and we find in our ordinary social intercourse that "it is more blessed to give than to receive." But we yet have much to learn. By and by we will have a society that exists for the sake of love and that will be considered the highest when it reaches the lowest,

that will know how to make fortunate the unfortunate, that will dower with riches the poorest: that will discover a way to love the unlovely. Ah, but you say, I cannot love an unlovable person. No one is unlovable, no one; I mean that absolutely, there is no unlovable person. Some people are loved easily by all of us; some people are dull and uninteresting on the surface and we have to dig down a little in order to find the gold; some people are worse than that, they are naturally repulsive. When you associate with a person easy to love, you are learning the alphabet; when you learn to love a person who is naturally repulsive, you have passed through the various stages of progress, to the highest lesson the university can teach; and your being thrown in companionship with a person naturally dull or uninteresting, or positively repulsive, means that you have been promoted at last to try a harder lesson than is taught in the primary school. Every one is a potential brother.

Pygmalion makes a statue and falls in love with it, and his warm heart glows and sends out beams of light and heat upon the hard, cold marble, and at last he cries, "Speak, I know you can!" and the marble begins to have red veins and the color of flesh, and light in the eyes, and Galatea answers his words of love with a response of love. Michael Angelo was great, but he was never as great as Pygmalion. It is something to be able to make statues out of marble, but to see in a degraded human being the divinest possibilities and develop these, this is to be truly happy, to be one of the most trusted of the ministers of God.

Next to the divine lessons of the family comes the beautiful lesson of unselfishness of the teachers, studying, laboring, seeking not for self, but to give to others. The work of a teacher is educational only so far as it manifests love, and as it develops love. It required a long time for a man to begin to believe that the world's work could be done unselfishly. We are just now beginning to see that it must be done unselfishly in order to be well done. In the long run, and counting out rare and temporary exceptions, the most successful business man, who is so envied and condemned by some of his fellows, is the best servant of the people. Here are two grocers on opposite corners, and which one will succeed? The one who serves the people better, who tries to furnish the best goods for the least money, who is most skilled and obliging and self-sacrificing, who puts himself out for the sake of his customers.

Even the bargain system of keen competition cannot avoid the law of service. It has its defects that I could easily point

out, but it is an attempt to better serve humanity. The passion of doing things for the world, that need to be done, needs only to be recognized in order to be glorified.

So with all the questions of relationship of the employer and employed. What is needed in our present economic system on the part of the workman is cheerful faithfulness, to do the very best he can for the sake of humanity; on the part of the employer, not to see how much he can get, but how much he can do for those who work together with him.

We canot do our work effectively alone, we cannot do our work effectively in competition with one another, and it is not the socialists who are saying this with most force,—it is the captains of industry and the lords of finance who are teaching the world this lesson. They are telling us that for the world's sake the production and the marketing of oil must be in the hands of one company; and that the making of the backbone of the civilized world, steel, must be managed by one company; and that the fuel of the world must be under one control; and that the transportation system must be subject to one will and one management. When these interests are selfishly administered or in opposition to other interests of the people, they may be glaringly inappropriate and incongruous, but the general trend is in the direction of the common good and needs only a wise democratic purpose and management to move the world forward a whole millenium, before this century shall be ten years old. The economic affairs of the world cannot be run for the benefit of the few. It may take us four hundred, one hundred, forty or four years to discover this, or we may see it now, if we will, and enter into our kingdom.

And so in political association we see the tendency to Democracy. "I am the State," said the French king. He soon found out that God and the people had other ideas. What we need in our political system is not to claim political rights but to fulfill political duties. I can tell you how to vote at any election,—study the common good and act according to your best judgment. Some of us are influenced by our parties. I would rather be a negro slave of fifty years ago in the South, belonging to one respectable white man, than "belong" to a party, or "belong" to anything. It is a true statement of some people,—they "belong to their party." Some are influenced by their ancestors, and some by habit, and some by prejudice, and some by spite. Parties may be useful, but they should be made for the people and not the people for them.

"A public office is a public trust." It is a shame that

men should seek office, but if they must, they should desire positions not for what they may get but rather for the opportunity of service.

New Zealand is an illustration of a whole country learning to love where the Government insures the lives of the people, owns the railroads, and telegraph and telephone lines, and administers all these for the people, rather than for private profit. If you stand in the city station, you will see free trains coming in with the country children to see the sights, and others going out with the city children for a day in the country. The government operates a Postal Savings Bank, and superintends the whole banking system, so there is no more stealing of the people's funds. It is breaking up the great unused estates for the landless, until the tramp has lost his occupation, and is settling down to be a citizen and land holder. It imposes progressive income and land taxes, causing the burdens to fall where they can easily be borne. Industrial war is at an end. No more strikes and lock-outs, none for seven years. The government makes advances to settlers who want to found homes, and loans money on any kind of produce; it markets the products of the soil, and live stock, and it gives pensions to all old people who need them. Many other plans about to be put in operation also exemplify the idea of Brotherhood.

Government should be a device for promoting Brotherhood and helping the people politically and economically to love one another. So the questions of tariff or free trade, of the open door or exclusion, of war or peace, are to be answered by this principle. It may have been right for partly developed humanity to fight in the past and yet "show I unto you a more excellent way." Arbitration and mutual service are to supersede armed conflict.

I have omitted one organization that might appropriately have been spoken of earlier in this address, the Church or the Religious Association, but I have left it to the last for a purpose. From a correct standpoint, this above all others should be the great school of love, the generator of the loving spirit. We see how sadly misrepresentative of the true religious spirit is the church which is merely a social club for the privileged classes, or a narrow sectarian organization of irreligious exclusiveness on acount of men's opinions or customs.

But a church as an association of lovers, to propagate love in all the relationships of life, to exemplify unselfishness in the perfect conduct of its members, and to insist upon practical brotherliness as the remedy for all individual, social, economical

and political evil, and the inspiration for the production of knowledge, comfort, wisdom and efficiency; the church that should read the unsolved riddles of the ages and establish such a perfected human society on earth as to make unnecessary the ancient conceptions of Paradise, in this we believe as we believe in no other association of men.

Some passengers who were snow-bound in a Northern Pacific train, talking idly as men sometimes will, began to tell what part of the engine they would like to be. One would like to be the boiler, another the head-light, and another the great driving wheel, and at last an inconspicuous old woman said, "I would like to be the coal to be burned up in order to make it go." That is ideal. That is all we are for, families, schools, business, politics, to release the stored sunlight and heat, to release the power, and to be burned up in order to make the great world go.

He that wills to save his life shall lose it but he that wills to lose his life for humanity's sake, the same shall save it.

POPULAR ABUSES OF THE FAITH IN IMMORTALITY AND ITS SUPREME USE.

By Alfred W. Martin.

Not to believe in a hereafter is generally considered a disgrace, but in mere belief there is no virtue. Faith in immortality is justified only when it is directly and closely related to the realization of life's ideal. Apart from this the faith remains an idle speculation of the intellect, unredeemed from the charge of uselessness. Yet there are uses to which the faith in immortality has been put which, in the light of modern thought, must be construed as abuses and with these I wish briefly to deal before considering the true and highest practical value of the faith.

1.—It is an abuse of the faith in immortality to make it the *condition* or sine qua non of right living here on earth. We see this illustrated by the first Christian, Paul, in the familiar sentence from the famous fifteenth chapter of the first letter to the people of Corinth: "if the dead be not raised then let us eat and drink, for tomorrow we die." We see it again in the statement of the Roman Catholic, W. H. Mallock, who in his book "Is life worth living," declared that the only reason why we should behave ourselves here on earth is that Almighty God has prepared a future for us in which it will go hard with us if we do not. Again, there is the Freethinker, Prof. Goldwin Smith, who assures us that a "moral interregnum" would occur if the belief in a hereafter were to disappear from human thought.

Then there is the Transcendentalist, Max Mueller, who shortly before his death affirmed that the moral life without immortality is "like an arch resting on one pillar or like a bridge that ends in an abyss." To these illustrations must be added the argument often heard on the lips of college students, commercial travelers and young business men—"Suppose I do cheat, gamble, and lie occasionally; suppose I am a little loose in my relations with men and with women, what difference can it make if there be no hereafter?" My answer is that even from a selfish standpoint it makes a great difference so far as your health and real welfare are concerned, assuming that you love life and wish to continue it to the utmost length possible. From an unselfish standpoint it makes a great difference so far as the helping of humanity by your own mode of living is concerned, an attitude most beautifully expressed by Jesus in the words, "For their sake I sanctify myself," a motive to which every man, in his nobler moods at least, is quick to respond. When Frederick Robertson was agonizing in the dungeon of doubt over the existence of God and the reality of a future life, he came at last to the noble conclusion that "on any theory it is better to be brave than cowardly, truthful than dishonest, generous than selfish," and on the basis of this provisional morality he eventually built up a new and grander faith than any he had held before. Find me the man who with no forethought regarding his personal survival of death, has tasted the sweetness of human helpfulness, of pure disinterested service and self sacrifice and who will say that he would have acted differently had he been persuaded that there is no future life. There is a joy, a peace indescribable in the life of service wholly apart from considerations of a hereafter. There is something binding about sympathy, love and sacrifice regardless of what happens to us after death and the stars in heaven are not so grand as man acting in obedience to this pure and perfect impulse. We owe it to ourselves as self-respecting beings, we owe it to our fellowmen of today and to the generations yet to be, to make the most possible out of ourselves, no matter what the ultimate far off issue of it all may be. This earth is going to last a good many centuries yet, thousands of generations will be born and buried before this planet grows so cold that it cannot be inhabited. The welfare and happiness of those future ages depends in a large measure on us and I for one would rather live a heplful, serviceful life, knowing that this is to be the end of it all, than to live a mean selfish sensual life just because there is to be no personal immortality. Certainly it is rational to believe that the God of evolution who has for untold aeons been engaged in the struggle for the better—which is what all

evolution is—will justify the age-long process by a wholly worthy result and that this result may be something at least as good as the immortality of man. Over against the maxim of the Christian Apostle, "let us eat and drink for tomorrow we die," I would set the saying of the free thinking scientist, Clifford:

"Do I seem to say, 'Let us eat and drink, for tomorrow we die'? Far from it; on the contrary, I say, 'Let us take hands and help, for this day we are alive together!' "

2. It is an abuse of the faith in immortality to make the hope of heaven or the fear of hell the *motive* for right living. Strange as it may seem this hope and this fear had their place in the Christian religion from its very start. If Jesus has been correctly reported and the meaning of his words is not misunderstood, he repeatedly appealed to rewards and punishments in a future state when bidding men live the moral life. "Do good and your reward shall be great. Do good to them that hate you *else* have ye no reward from your Father which is in Heaven. Rejoice and be exceeding glad *for* great is your reward in heaven. Take heed that ye do not your alms before men to be seen of them *else* have ye no reward from your Father which is in Heaven." So also does the author of the epistle to the Hebrews illustrate this second abuse of the faith in immortality as he bids his readers "run with patience the race that is set before them, looking unto Jesus, who *for the sake of the joy* that was set before him, endured the cross, despising the shame." No one, I am sure, will construe the quoting of these passages as intended to cast a slur on their authors. Nothing could be further removed from my purpose which is simply to show how in the first century of the Christian era an attitude seems to have been taken toward the hope of heaven and the fear of hell which has since been outgrown. But not wholly, as yet. No sooner was Christianity ecclesiastically organized than it laid special emphasis on this portion of Christian ethics and in the sixteenth century it was deliberately shaped into a business proposition. Seats in Heaven were made purchasable and escape from hell was guaranteed on payment of a stipulated fee. Real estate was exchanged for salvation. Promissory notes were presented to priests in return for reserved seats in the Kingdom beyond the skies. Collateral security, in the form of extra "masses" and "aves," was offered to those who could turn into the papal treasury a goodly portion of their wealth. Thus did the ministers of the Christian religion trade upon the hopes and fears of their subjects. Leo X wanted to complete the building of St. Peter's in Rome and there being no funds available he put immortality into the market, making admission to heaven depend on a con-

tribution to the building fund. This outrage it was that incensed the hearts of Wesel and Wessel, of John Goch and Martin Luther and precipitated the Protestant Reformation. Better, thought these reformers, that the hope of immortality be blotted out than that it be subjected to such unhallowed, unscrupulous papal schemes. Better that the faith in a future life be abolished than that it be identified with such sordid aims and ends. To be sure these grosser forms of the abuse of the faith in immortality have become a memory, but the abuse itself is far from extinct. We see it for example, in the theological appeals of the "Salvation Army," and in the perorations of many an Orthodox sermon. Over against the Christian's resorting to heaven and hell in his reformatory efforts I would put the apothegm of the Hindu prophet, touching as it does the very acme of ideal morality. "Virtue is what a man owes to himself and though there were no heaven to reward or no God to punish, virtue would still be the binding law of life." Add to this transcendently inspiring standard, the high reaches of the Roman scriptures: "We do not love virtue because it gives us pleasure, but it gives us pleasure because we love it. The wise man will not sin, though both gods and men overlook his deed, because it is not through fear of punishment that he abstains from sin. Fearless pleasure is his who knows the laws of God and rejoices in this life without any concern as to what the future may bring."

(To be concluded.)

NOTES FROM THE FIELD.

TACOMA.

The new church year, in the First Free Chruch, has opened most auspiciously. At all the Sunday evening services the Tacoma Music hall has been well filled. A number of persons have added their names to the membership roll, and the success of Mr. Nesbitt's ministry seems assured. The first men's social meeting was held October 12. Mr. Nesbitt gave an illustrated "travel talk" on South Africa, after which the men and their guests partook of light refreshments in the church parlors and passed a social hour. The "housewarming" of October 19th was an unqualified success. It was an informal welcome to Mr. and Mrs. Nesbitt. Many were heard to remark that it was one of the most sociable events in the history of the church. There was no stiffness and the true dignity of being absolutely natural was maintained. In the lower hall there were games, followed by a short program of four numbers. Mrs. Chamberlain and

Mrs. Lockhart sang solos, and Mr. Nesbitt gave readings. In the upper hall the young people danced. The "Young Women's Alliance" and the "Woman's Union" have both started their work with enthusiasm and energy. The Sunday school is growing rapidly, and the "Young People's Club," recently organized, held a most enjoyable meeting on the evening of Saturday, October 15. The Young Women's Alliance is to study with Mrs. Nesbitt "the structure and spirit of poetry," holding fortnightly meetings for this purpose. Mr. Nesbitt will also deliver a series of lectures to the Alliance on "Practical Psychology."

SEATTLE.

The various organizations connected with the Society for Universal Religion have resumed their several lines of work and the outlook for the new season is most encouraging. The Woman's Union held the first of the series of monthly "Teas" at St. Francis Hall on October 12th, when a report of the summer vacation work was presented showing that excellent use had been made of the vacation period in preparing for the "Christmas Sale" which is scheduled for the first week of December. The reorganization of the Junior Branch resulted in the formation of eight classes with a total membership of seventy-five. Mesdames Martin, McCloy, Goss and Miss Gardner; Messrs George, Child, West and Martin, constitute the staff of teachers. Fortnightly meetings are held with Mr. Martin to prepare the lessons. A committee of seven has been appointed by the trustees to arrange for the holding of a series of monthly meetings of the men interested in the Society's work. The plan is to have a dinner at half-past six followed by a paper on one of the questions of the day to be read by one of the members, or by an outsider, and then discussed informally. It is expected that the first meeting will be held November 14th. Mr. Martin has delivered two discourses on "the higher meaning of the St. Louis Fair," and one on "The Congress of Scholars at St. Louis." On October 23rd, he discoursed on "Our American Gladstone, an ideal citizen of the Republic, the late Senator Hoar," and on October 30th, his subject was "Lessons of an Autumn Leaf.

Mr. Martin is turning his trip to St. Louis to still further account by giving a lecture on "The World's Great Fairs" for the benefit of the Tacoma and Seattle Societies, November 4th and 10th respectively.